[redacted]

Must Remain in
Transcription Room

M1687

Group IV

Friday October 10, 1969

MR. NYLAND: So, I'm very glad to be back. I was, for a few days, incognito. You understand that I hope because it is every once in a while quite necessary that, although you know I'm somewhere where I'm not at the place perhaps where you would like me to be.

I listened of course to Wednesday - the tape - also the previous Wednesday. I will say a few things about that. But first, next week we will have a meeting on Tuesday. It will be at the Barn. In general, as you know, we gradually will shift our emphasis more and more to the Barn and to the country, so that in New York we'll only maintain a kind of a feeder (feeler?) group. And the idea of having this on Tuesday, we have had good memories of the Barn in the evening and I think it would be very useful for those who are here and now many of us are already living here and making a living and doing their best to keep alive. That for them it might be very good to be reminded a little bit after the weekend, because the weekend is always so occupied with physical work. It has of course a tremendously good side to it, and I would almost say without physical work or having a weekend or without even a Barn, I don't know where we would be. I'm afraid we would be in a certain direction, going and becoming more and more intelligentsia; that is, a group of people who talk and of course have to philosophize because you cannot keep on saying all the time I did this and that today and yesterday, and I Worked and I made a Work

attempt, and then perhaps even you describe it. Because that is, to some extent, it is all right, and to some extent it may be an impetus for someone else. It also might increase possibility of jealousy and also a wish for imitation, so that when one hears someone else talk about Work and the results he or she has obtained, that then you might feel that you're a little bit left behind. And that then next time, you will try a similar kind of an experience, and then also you will look for certain results as described by the other person. And I think a little bit of a communication on the basis of Work is right, but too much could become a dittle deleterious. At the same time, one has to keep on being reminded, because our life is such that it is based on unconsciousness. It is based on sleep. It is based on Mother Nature. It is naturally for us to be unconscious. And when we make attempts for trying to wake up at times or really making a serious attempt for a certain length of time, and we go through all kind of contortions in order to reach it, and the changes that we undertake simply for the sake perhaps, in the first place, of doing something different, but, in the sedond place, it always should lead to the real reason of the creation of an 'I'. Otherwise it has no sense.

So I think that with this Saturday and Sunday, being occupied by physical work, even if I do talk a little bit and even if there is a little music, the quintessence for Work and discussion should be in what we now will call Group I of Warwick and the Barn on Tuesday. We will start at 8:30. Anyone from the surrounding is welcome, including even sometimes maybe new people. The adjustment can be made quite easily because there is no sharp division anymore for us really. All of us know that Work is essential. In a group, ten per cent are Working, fifty per cent are on the periphery. Another - the quantity that is left - is not really Working. They have curiosity;

they have a feeling, they ought to be there because they don't want to miss something. But it is not really Work; it is discussion or it is a thought about Work, or sometimes a half-hearted attempt. One has to be honest about that.

Let me finish first what I want to say about this little bit of organization. Wednesday in New York, Group III, newcomers, people who can come, not necessarily for those who live here to come to Wednesday. Neither is it necessary for those in New York to come to Tuesday. Maybe that way we make a little separation. At the same time don't take this as if I tell you, you ought to or ought not to come. What is the question with Work, really? One is affected by it; one knows it belongs in one's life. In your good moments you really consider it as a possibility in which then you feel that Work, not only belongs, but you wish with all your heart that it could become part of your life, and that you then should want to be reminded as often as you can. And that therefore the door is never closed for anyone who wishes honestly in that sense really to Work in order to receive a stimulus, so that not only the meetings but physical work or a little music might help. Maybe sometimes a telephone call or seeing each other on the street can help; maybe sometimes just a glance at ALL AND EVERYTHING which is on the shelf and you may not have time to read it. That might help sometimes. Maybe sometimes a chance remark at lunch, maybe. Maybe some kind of a thing that happens to you without you knowing. Then all of a sudden there is an image of a condcious man which you wish to become. And for all those, all meetings are now are open. We simply call Tuesday Group I, Wednesday Group III, Friday Group IV, Saturday and Sunday Group II. And that's all. That's all you have to do: attend meetings. And then you have to leave it to your conscience.

When you work physically and you find out what you really are,

when you deal with other people, when you are in contact with them in ordinary life and you know of them that they belong to something that you consider important, not only that you are reminded but the behavior of the other people affects you and you have judgment(s) and you are critical, and it is quite right. The difficulty is always to make the other person feel what is your criticism and on what is it based, so that then in the other person their conscience starts to function; so that maybe the next time they will remember. I don't believe that they ever will be an ideal group of people. I think that our idiosyncrasies, psychologically, will always remain, that our behavior forms will not change very much. And that of course, it's not the purpose. For Mother Earth we keep on being whatever we are as human beings on the Earth, and it doesn't matter if we walk with the left foot first and then the right or reversely. It doesn't make any difference if you bend over or not. The question is only your inner life and that is what we are concerned about. And sometimes that what is your inner life does not come out, because you don't want it, or the conditions are not ripe for it. That is, in the first place, you might consider it your own, and no one is entitled to it. You might even, by the grace of God, open it up when God comes and asks you. But for yourself, your private life - that's yours; and also that what you feel cannot always be put in words. It's unfortunate sometimes that we are so limited. At the same time, that what is your outer appearance can be stimulated by that what is inside. And then, without saying it in so many words, you show it by your actions, your behavior, the way you are - that is the level of your being. And if you keep on attending to all kind of nonsense in ordinary life, and not make a change or not try, or not honestly shed tears about your behavior, how goddamned stupid you are and how foolish, and how infantile. Then this kind of a group has no meaning for you at all, and then it misses completely the boat.

We're sitting in something at the present time, and there is something that has to flow over unto you; and when you cannot take it then you must get out. You must get out because you don't belong. Either you swim or you don't. And gradually this kind of an attitude that I will have to take is to eliminate such people who cannot belong, and don't wish. And I don't think it is right to be kind and nice constantly. Some day I will say farewell to all of you, but I will also say farewell to some already before I really say farewell. You must understand this attitude, because what is my time worth? Just to talk about Work and to remind you.; and I do it here, or on the West Coast, or somewhere. Every once in a while it's a very interesting thought, that at any one time practically now something is being talked about Gurdjieff by some of our groups. Gradually it will become like that; it will be almost continuous, that there is no let up anymore anywhere on the Earth, as it were, that somewhere, somehow or other, there is a discussion about the possibility of consciousness, of that what should free a man. In that way I think Ashiata Shiemash worked, and in that way the hundred people and the hundred people disseminated gradually that kind of information and this is what I believe can happen, and it must happen if you honestly feel that Work has a meaning for you, because why, if it has meaning for you, should you keep it away from someone else? You're not entitled to that. You're entitled to your private life and the changeover of yourself into that what you wish to become, and what you can define as a harmonious man if you like. But you have no right to keep it. No one has a right to keep it away from anyone who honestly wishes and begs for it.

I feel that once in a while that there is absolutely no reason why even esoteric knowledge could be kept a secret for those who honestly seek (it). And that those who happen to sit on something, and not want to give it up, they ought to be damned because they don't understand

what is the meaning of infinity or of God. This kindof "ork, if it is understood well, becomes omniscience, it becomes available wherever one wishes. And simply the fact of wishing can bring it to you; but for that you have to be in a certain state, a state of openness to be able to receive it, so that even if it comes by and you're not open enough, how would you know? You must learn to Work better because you must learn more and more the essence of this kind of "ork. You must learn to talk about ABC without mentioning ABC. You must understand that what is the aim: not yourself, not that what you are on Earth and improvement; The aim is an 'I'. The aim is constantly on the creation, constantly on the problem of conversion of energy. It is constantly having in mind, God, to go to Him, or to beg Him to come to you. And you, being in that state, that you are able to receive Him, as it is necessary, and as it behooves you to be when God would come to you. The aim is 'I'; the emphasis is not enough in your meetings. It is always a little description of what you experience, and it doesn't make any difference what you experience. Everything of experience in an unconscious sense is absolutely the same; everywhere on Earth it is the same, because it has no further meaning than just the Earth. And when Earth becomes a point from the standpoint of the Sun, what happens to all these experiences which, at the present time, Mother Nature will let you believe are so important for you? But when I talk about 'I', I talk about something entirely different than what the Earth is, and it is the creation of course for that 'I' that makes it so difficult to live and to understand, &? to tell Mother Nature that you have a another aim, not just that you want to continue to fall asleep and remain asleep. And that you are entitled to because you are created in the image of God. If one knows this, that is if you feel it with all of you in your bones, in the totality of yourself as a personality, if you know that that is the truth and you become emotionally in contact with something that is

of a higher nature, then you will grow and you will grow out of this kind of a form in which you now happen to live, regardless how beautiful it may be and how lovely and how flexible, and all the different things.

Of course, you wish your body to follow you because it's your mind that, afterwards, will dictate to you what it is. But the mind cannot as yet because there is still that Kesdjanian body to overcome. That still has to be formed. And that is the idea in the creation of an 'I' that I say, this 'I' is that what gives me the possibility of creation of an emotional body. The 'I' is a Soul ultimately but only my thought and my wish towards that will give me the ability to create something that is for me now, that is the development of my emotional state. That is why one emphasizes in Work not so much this observation process and all the rest that goes with it - impartiality and simultaneity and then of course participation. All of that of course must come. It'll comelogically. When one is in the presence of something that is higher, you will know that there is a requirement and a responsibility on you. You know that, in that case, you cannot fool yourself anymore. You know that in the presenceof God you must not lie. You must want to make all attempts to be truthful. And the only truth is that you shut yourself up in your explanations of what you are, so that there is nothing left over of the interpretation and the excuses and the justification and rationalization processes of your mind. Of course then your mind starts to function purely. And you know well enough that when there is God, how can you love yourself? All you're entitled to is to love life and not your form. And when that is only love for life, then you're impartial to the form.

The ABC comes. I use it in the beginning to try to explain a little bit something about a method so that you have a clarity in

your mind what is really the aim, so that you strive towards it. But don't, for heaven's sake, bring it up all the time, this is A, this is B, this is C to a person who only feels. He won't understand you. The way you teach is by being, in saying what is the truth for you, so that then, because of that, maybe you can give a little bit of an idea of how you have tried yourself and you give a little task, or simply a suggestion - this you ought to do. Every once in a while reminding it is an 'I' we wish to make. It is a conversion of energy within one; it is a separation of something that goes one way for the maintenance of my ordinary life, and never mind how it is as long as it doesn't take up too much energy. And the other is my sincere wish to create and to grow something, to develop. It comes from aspiration.

Aspiration is your life, in your life means that you accept it and that you wish it grow further, that you realize that you are at the present time stuck, that you cannot get out of it and away from this Earth the way it is. And there is no possibility even developing anything unless you understand something about what is 'I' as an objective something, as God would tell you what is what about you and your life. When 'I' starts to observe, it observes life and not your form. Your form is just a means to remember, to indicate to 'I' that there is something that is alive. That is why the acceptance of the form simply as it is and no changes are needed. But the reason why that little body has to move a little bit is to show to 'I' that life is there; if it was sitting it may be dead. So that is why there is necessity of utilizing dynamics. We're not as yet in the state of statics; we don't understand statics at all. We only understand it when infinity is a point, and when statics is dynamics, and when all the different contrasting statements are becoming one.

In your group I find a few people who answer and very good, and I'm

very happy. But I charged about forty people - forty people I asked to take responsibility for these groups. And then some don't even show up. Why do I ask you? In order to drive home that I won't be here all the time, and if this kind of Work has any meaning for you, now is the time to start to develop it and not to wait until I die. It probably would be too late, because we have many irons in the fire and some are good and some are nogood - I know, I know better than you do. But there is an activity somewhere, somehow where you can latch onto in order to use it for the development of your Soul, the building of that. And then when I ask you something, when I ask you from my conscience to help me because I have to go somewhere else, and it is needed to go to the West Coast because there are also , there are hungry people, and I cannot divide myself into ten parts and send them parcel post to different places. I still am this kind of a little bit of a body, having to travel and sometimes not being here in the flesh. And even if I'm here in the spirits, and you don't hear me and you just stay away because it is a little bit more convenient, I would almost say, goddamnit, why do you? Why don't you speak? Why can't you speak? What is it that is not in the tapes that you could not know? Why are all these tapes made? To study, to read, to listen to if you want to Work. And then you have an opportunity to say very simple words: Work for me means this. Work is a question of my consciousness. Work is an understanding of myself. Work means for me that I know that I'm not complete. Work means that I know at times that I'm asleep and I want to wake up. That is Work.

When that question is asked by a new person, he has a right to know, because maybe he thinks it's expanding consciousness like LSD, or some other kind of a trip. Tell him it's simple. As a human being I'm not complete, I know that. If I'm honest, I know I'm stupid. I cannot know everything. And also, even if I wished with the best of intentions I hit my head against the wall and I cannot go through it,

because I know I'm stuck and I know I become repetitious and I know that I'm so stupid that I must repeat because of habit. All these things are a little description of what one is in ordinary life. And that you can make as a statement because you ought to know it by this time, and your experience must have taught you. And then you say and that, that, this and what I call a human being, this what I call me, and my name, I don't like. I think there's something wrong with it. There is something that I say, it is asleep because I have at once, at certain times once in a while the possibility of an experience of being awake. And that kind of a taste then set me going in myself. I wished I could develop my inner life to such an extent that it would be awake for me, that I could acknowledge God. What is wrong with saying that you are religious and that you want a conduct of your life? What is wrong by saing that you don't want to live superficially, that there is something else that you know about? Or at least thatyou suspect that exists, and that therefore a group gets together to talk about such things in all seriousness, trying to explain to each other what perhaps is the matter with themselves or with the other person. And that then they can go home because then they know there is something there in Gurdjieff. There is an idea and it is developed and then they can read a little more because they are stimulated by you. But when four or five people answer when there were forty, I'm amazed. And when I then still see that you're not talking as yet about 'I', when I talk hundreds of times ,practically every meeting about Work is the creation of 'I', Work is illustrated by the aspiration I have towards God, towards something that is of a higher nature, towards a different kind of a level - how can you not say it? Not the question of formulation, why don't you stammer it when it is alive. When it's in your heart it comes through your lips, if you wish, just a little attention.

You put up your arm and say I want to say something, from my heart. And then they will listen, even if they don't understand you.

The level ~~p~~ of course I wasn't there. I only go by a little tape and a little hearsay, and I may be quite wrong. And if I'm wrong, all right; then you do better next time, in my opinion I hope. There will be a meeting next Wednesday, the Wednesday after I will not be there. I will go to Boston. There are also people, and you will have to do without me, and you will have to learn how to do without me, and I will ask seven people to take, and without any question they will answer, every single one of them, because that's the task. If you cannot understand these kind of things, why does it take you so long to understand a little bit of thatkind? Why can't you as yet get over these ideas of cliquishness at the Barn? It doesn't exist when you Work. There has to be organization, responsibility given over to some people of course who can do it, and several don't even know how but they could learn. And the attitude has to be right because you have to be alive. And it doesn't make any difference how poor you are or how difficult of how busy. You have Work to attend to when you say yes I will do it. And if you cannot do it, then get out. We only want people who really are honest and can Work and not loaf. If you cannot do that, this is not the place; this is a place of Work. This is also a place of criticism. Oneof the stayings of the Study House: If youare and have not a critical nature, if you are not critical by nature, it says, you have no place coming here. That's Gurdjieff. This criticism is of your own and yourself and if you want to, you can then be critical of someone else.

We talk about seriousness in life; we talk about really that what counts, that what perhaps can stay when you die. And the opportunity is simple, that you use whatever you already know and that you make yourself, that you get over a little bit of a fear or perhaps anxiety,

or timidity, but that you really feel you're part - more and more it has to come. It is coming I know but I'm only impatient. There are certain number of years still and that's all as far as I'm concerned here. I wished, I wished that you really understand these things with your heart, not your mind. Your mind will find excuses. But your heart is not that facile. Your heart is an emotional state. Your heart has to do with inspirational qualities. After the aspiration is over, your inspiration determines the place of your inner life. It determines where is the life in your Magnetic Center. It determines wherethe essential essence starts. It determines the place where God will knock on your door. That is the aim of inspiration. That is how you make your inner life, that then it starts to glow and glow through your eyes, through your movements, through the way you are, the way you talk, the way you help, the way you can shut up if necessary.

You will understand why I say these things. You have to learn how to be honest. Be honest with yourself; at least you can start with that. After some time maybe you can become honest with other people. And then after that, you may be able to be honest with your Work, even your ordinary work you could be honest about. Forget about jealousy; forget about criticism of others without you being measured by the same measure. Forget about being stepped on your toe. Forget about that someone you don't like - why in God's name can't you love life, even if it is in an obnoxious form, what is it that you can't see through it? Thatyou don't know what is the motivation of a man. He may be dumb; he may not know everything. He may not have all the facilities of expressing himself in the way sometimes you would like, but that's your fault that you don't see it. You have a right of course to take only that whatcan appeal to you. It's very good for the beginning, as long as you take. But then don't have your eyes be blind about other forms which are not of your nature,

and nevertheless can be as honest as you are with your own.

What is love for one's neighbor? Love of mankind, love of your friends, love of your enemy, love of yourself, only life that you love. And for that you love God because He is eternal life. Then you Work because you know your conscience depends on the understanding of emotional love, real care, real caring which at times can come out in some way or other, like you care for a cat. There's no dfficulty about that.

All right. Try to remember. If you wish, you can drink.

(TURN CASSETTE)

PART TWO

MR. NYLAND: I said a few times that I hope you understand what I mean. I don't think it is so difficult to understand it. I, what I mean really is that I hope that you will understand it in the right way. You can hear what I say, sometimes, the voice indicates a certain state of an emotional kind. When I'm honest you also know it. You know that I'm concerned. You know that there are many things that have to be done still, that of course we can look and see that we are doing things. There is no doubt; we have started. We've made many mistakes, but that was probably in the nature of it, and not knowing enough about each other, not knowing about a variety of different things, we must make mistakes. And the mistakes are quite right, if we keep going; that is, if we can profit by what we have experienced. And I'm not always so sure that we do.

What is needed for that is really that at times you look over what you have been doing, when you're all by yourself and no one is there when you don't have to write it up, when you don'thave to show it to anyone, when you are really by yourself in your inner inner chamber. You come to a conclusion. You know there is something in you.

You know also that you have a responsibility for it, aside from the fact that I don't believe you will ask at the Gate of Heaven what you have done; I think those are stories which simply help to make a man a little bit more responsible because then there is a certain fear inculled in him. And it is not right really, bedause life is not based on fear. Life is based on the acceptance of life and the wish to continue it. You might say that the wish to continue it is based on the fear of losing it. But this we must be very clear about, that life will never be lost.

Life is like energy; life is like matter. It will never be lost. It may go over into different forms. As far as energy is concerned, we know how to convert it. As far as matter is concerned we don't know very much because when we say there is a solid and it starts to evaporate and becomes little particles like ice and then it becomes particles of moisture, and then freezes again, it's a very simple cycle. But if there are things that are destroyed and are broken down into their simple components by means of bacteria or otherwise, that then the ultimate substances are very simple - carbon monoxide and carbon dioxide and a couple of other carbon compounds, and some nitrogen. And then out of that again, certain forms are made and built up, synthesized and analytically, you might say, destroyed or at least divided. We can more or less assume that there is a constancy in such things, and that each measure, as measured out to the Earth, is enough for the Earth. So that that what is needed for the Earth and the maintenance cannot be undone by the activities of mankind. And that when mankind, you might say, transgresses Mother Nature will have to asset itself. Mother Nature cannot be hurried either; it has its' own task and there is many many years are allotted to it. And it's not up to the individual in their unconscious state to do anything about it or to try to improve on it. It won't because the measures mankind takes

in an unconscious state, belong to Earth and they become dust again, like many civilizations simply are not there anymore.

What will happen when a conscious man, when he wishes to die, and he wishes to continue with his life? It's not a question of asking permission because there is no permission to be given for the existence of life. It exists in the form. The responsibility is to find out what is this form, and then to know what life is. After that/there are no more questions. When the feeling is connected with the physical body, it is a question of finding out how to separate them. When the emotions are by themselves, there are no more questions because they/ expression is not questionable anymore. When a man is unconscious andhe wishes to become conscious, what he has to do is to apply certain knowledge in an understanding to become conscious and conscientioud. After that there is no more question. He is. He is not only a man, he is then, in self-consciousness, able to go over into a different cycle. We? still continue(/) that way, that is we want to have an idea how long it will take. Of course all of that, in my opinion, is nonsense. It is not that way that things go. The acquisition of certain knowledge gives one an understanding and, because of that, one is one step higher. That is, in a general way the step-wise continuation of oneself ends again in the step; and the recurrence is simply to keep on stepping, stepping and finding yourself at the place where you have been. Man in an unconscious state, is in a cycle, the circles are in his head, mostly in his brain. They continue to go around and around - smaller or larger, sometimes crossing each other a little bit, but they are not all concentric because there is no center. But they are there - big circles in smaller ones. When there is a shock for the mind, something flies off and becomes a tangent. Then he is free. When man makes out of his life and his form, manifestations, he has manifestations which also fly off as his behavior. And the example of that is the Moon,

having been split off from the Earth, but the Moon did not take any life with it and that is why it is doomed to stay as it is. All the life of the Moon went to Anulios. Why this is, is simply to indicate that man, in his manifestations, which are his Moon, are not alive; and thatthat what is within a man, which is part of his manifestation having grown as the manifestations developed parallel to himself, as it were, something in him started to grow up which was no longer subject to the form of the manifestations, but became free from it. And then,having a taste within oneself, became one's Magnetic Center. That was his Anulios, and that is the life we see.

The manifestations of a man belong to him when he is on Earth; he has to have a form. When he leaves this Earth, or when the form changes, when the form changes on Earth he uses what is still needed. It doesn't matter. He can give it life or not; he can be as he wishes to be, even on Earth, he can manifest any way he can. It doesn't matter what he knows for himself than only one thing: that he has found himself. After that, all his manifestations become quite inferior, that is, they have no more meaning. And even then time has no more sense for him. Space of course - it's impossible to conceive of space unless you have a form; and what is spaceless is simply life. And whenever there is no form, there still may be other forms for life to continue as such, if life, at the present time, gets an imprint of a man. Thereis a possibility that when one has life, there is somehow a very fortunate equilibrium which gives a man a right to put his name on his life. And then for a little while, God allows him to keep that life, because it was in trusted hands and at the moment when he dies, he can continue with it in order to compensate for his labors. Then it is if the body Kesdjan is still under his name. And again, when Kesdjanian body is developed and when the Soul ishalf developed, a man can die with his Kesdjanian and still retain his name. And that becomes his Soul, and God

allows this. He allows three times this to happen. After the third time, He takes your name back and there is no further use for your name because life then is free entirely from the name of Earth, since Earth is completely, you might say, out of sight, only a speck.

The process of self-consciousness ends there and is over-lapping by cosmic consciousness. In that God is the center, not man. When a person tries to change his feeling into emotions, he starts on the road of trying to understand what is really meant by having God as the center; but as long as he is on Earth, it is an ellipse, it is not as yet a center. It is elongated and one point, one center of the ellipse is God, the other is himself. A man keeps his feelings and also his emotions - both are his - but the emotions are tinted in accordance with a higher law. When one starts to Work, the 'I' is sufficient to connect the centers of the ellipse, and then that what is Kesdjanian becomes a circle. It is a circle from which the Soul will go off as a tangent; it is that process, when the emotional body once functions and is correctly functioning independently of the physical body, the language by which it talks is the formation, exactly the same as manifestations on Earth, that what become the words - the words the way/communication of the Kesdjanian body, is subject to the tangents which lead the emotional body in the direction of Soul. What goes off becomes Soul. It still has that name. For us, when one has Soul, one loses the name even of Soul.

What you need in this Work is perspective, not a lot of nonsense of a theoretical kind. What you need is to be filled. You have to know what is your life,/ and you have to allow, in your life - whatever we call it now on Earth - gradually to sift out what is really not needed any longer, and it has done its duty. It has served its purposes. That is given to you - a body - with experience, with an ability to breathe, with an ability also to do certain things in life, helping

people, helping. It's right. One must help. One must help in such a way that the other person can understand the help as not coming from you, because if they do that - that is, if it is too much your help - they will start to thank you, and it is wrong. They have to thank God for giving you the ability to help. Then one is free, because if you don't do this, you get bound to the giver and sometimes you call it love. It is not true. That what is gift is gift because it is life; it does not require return. The freedom from form means the existence of life as it is totally, naturally it gives because it is. When life is eternal it's no question of giving, because it is already being. When a man lives in accordance with the rules of the hereafter, he starts to understand what is needed now, and then in knowing what is hereafter, he lossens gradually the bondage of Earth by means of Work.

When I say there has to be something objective in man, it simply means that it is an indication of what he should become. It is in order to illustrate to the mind what is the concept of objectivity. One gives it a little example by the creation of 'I', but what is needed is the whole mind becoming a Soul. Because the mind is the prime mover for a man, but for along time that what is his emotions are the center of his gravity. Still, it is under the influence of that what is God for him on Earth which is his 'I'. And when his 'I' finally, in the full-grownness of all three bodies disappears and then becomes God, man remains,in cosmic consciousness, part of the totality of His Endlessness. But His Endlessness is not divided and man merges and is fused with God.

When one talks about Work in the perspective of your life, you will findin your life all the different definitions which youneed. Sometimes it is as if something is in you that has to come out and you don't know how because it is causing a pressure. It is

apparently - it has been started;for some reason or other something has been conceived and it also must be given birth. The period of gestation for certain concepts in oneself are sometimes extremely long, and also very painful. The suffering that one has, knowing that something exists; it has to come out and cannot come, Many times will lead to the idea of abortion. Because one cannot stand this, not even as a responsibility of carrying it, let alone when it once would be born, what to do with it. This is how love between people die(s) because they're not willing to take the responsibility further for the actual birth of an entity which becomes, for them, a union between emotional and emotional and intellectual and intellectual. All kind of union on the physical plane already has been consummated in some way or other. It is very little importance because that what counts of course is that what you wish to go with you. You will not take your children with you, but you can take your Soul. That is why it is important to understand that Work on oneself is really the aim of a person's life. His aim on Earth is ephemeral; his aim in the universe is eternal.

When one Works, I say, you have to have perspective because if you don't, you will lose interest. Perspective you get by constantly considering what you are and you see this, what you are, in the light of what in your good moments you wish to become. The wish to become is not dependent on the joining of people. It is dependent on the reocgnition of people Working. That will give the stimulus and also perspedtive because in conscious Work, in a conscious world, more than in an unconscious one, a person is reflected as if the other is a mirror in which he sees himself. It starts with the acknowledgment of mechanicality; it starts with that what one knows about sleep, or unconsciousness, and then gradually one, becoming free from those, substitutes more and more something that is more permanent: emotional

states, actually being able to be quiet in silence, and not to wish words, but inside this desire to express. And the question is then: what for? The difficulty of finding a form is intentional suffering. It is that one knows that one cannot use the ordinary forms and still it has to be born. And one goes through hell;in order to reach heaven one must change purgatory. And itis that, Work like hell,which will create heaven.

If every day in the morning you just could sit quiet and you could see if the day, when it unrolls, how it will be and where you will be and just come quiet, become quiet, come to yourself. Never mind if you are still a little dreamy or sleepy or that it takes you a little while before you wake up physically. That's no excuse; you just wait a little longer. But before you go into ordinary activities, just allow -allow the door to be open for one moment, as if in the summer you open the window to let the fresh air in , you open the door of your heart, and you say to yourself, that that what is alive in your heart is now looking. This is a question of one's openness early in the morning when it is possible, when you're not as yet too much engaged in ordinary life. And it will be possible at such a time that some higher spirit of some kind will enter into you and will give you the aspiration you need. When this happens, and it can happen, you take this aspiration. And it is then, in the silence of yourself, that you convert the aspiration into an inspirational energy. This inspirational energy causes your inner life to grow, and then you start your day.

You understand, I'm not preaching, I just tell you.I have my feet on the ground. There is Work to be done. We try to do it; we try to go it together. We will Work together if we possibly can. Don't deny it to yourself, and don't deny it to someone else. But you have to be so careful because your old forms of behavior keep on creeping up on you and the devil is their master. And the

devil is mastery(?). The devil, at the present time, still has room in your mind. The devil has occupised some furnished rooms. It got in, almost you might say, by mistakes but there was no landlord to refuse him. And he sits there every once in a while contemplating also, what can he do to keep you? What can he do to keep your mind asleep? And he's in a very good position and he uses rationalizations, and all the associations he can get hold of, and all the nonsensical intellectual data that you think you wish to continue with. And this is what binds one. And early in the monning you just open your eyes and you let the devil out. You tell devil: go take a little walk. You tell the devil, it's so beautiful outside. That's where you belong because that is Mother Nature. That is for me still the devil but you can enjoy it . But I, I have something else to do.

We will talk more about such things, at these kind of meetings. On Tuesday we will talk about Work - Work attempts as they must be made, as they, when they are made that way, will give you the truth about yourself, and will enable you to become conscious, although first perhaps a little bit more conscientious, and also it will add, in the beginning, a little more to your world of what you haven't known as yet which world is still unfamiliar. On Wednesday, if you come, we will talk about ordinary life and how people perhaps could wish to wake up. Saturnday and Sunday - concentration of real Work. When you come, you come in a right way. When activities are there also during the week, we still have to organize. We still have to beg much too much. Work is there to be taken. It is not so much anymore a question of what do you can do, that is, what you have to do for your life. A little bit of that life goes in the Darn now, and there is no laziness and there's no excuse because you haven't got the time - you make it. Because if you cannot make the time, you're foolish. Don't find an excuse, not only in being

lazy but being stupid in the arrangements of your time.

We will talk in more/detail about that xxxSaturday and Sunday when it has concerned with Barn work (?) and what we still want to do. But in general now, ask yourself tonight your question: what am I? How am I? What is it that I call my life? How much do I wish my life to continue? To what extent do I want to become responsible for what I call my life? To what extent do I consider God and His Glory as a responsibility of mine? Where are those who help? Where am I when I can('t?) help? I hope after that you will sleep well. I'll see some of you tomorrow.

Goodnight.

END TAPE

trans: Jessica Haim 2/76

ROUGH: Jessica

ppoof:

proof: